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Krappe, Alexander Haggerty
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Antaios

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Ortel, Roscher, Lex. s.v.

Schäfer, p. 137

Heftelovite 98: whites kept from touching
ground = Pers. popular. O. 316, No. 128
also Græc. 7423, No. 490, 214, No. 819.

Helgoner Alkuoveus

(c) strength - Argonaut Caereus was con-
tinually revived by contact with his mother
Earth [Bacon, p. 87] from Talmud

(c) fact - 80 whites. Ascalon air was come
by being lifted from ground, & made their
magic power, after which they are changed
[Germann, Abh. d. Naturh. Abh., phil.-hist.
Kl. 1918, Abh. 7, p. 15]

(c) only after being strengthened by a power -
earth (Holl. 43) of Heliodorus, Philostrate page
4338 [De Vries, p. 337]

Alkuoveus loses his power when dragged
out of his native Balkans [Roscher, Lex.
s.v.]

On Kaveus of. Schol. Ap. Rh. I. 57.

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#23

✓ Emile Faguet, Cornicille, Paris, s.d.
[Collection des Classiques populaires]

✓ Emile Gebhart, Rabelais, P. 1895
[Collection des Classiques populaires]

✓ 131 Gribouille

✓ 146 Béranger's consultation ~~avec~~ ^{sur} l'âge

✓ Par femme vint en terre li
primaires pechiers,
Dont encor est li sie des pechie
et travaillés.
Rage d'Avignon

✓ Amys, le deus, qu'ce livre lisez,
Disponillez-vous de toute effecton;
En le lisant ne vous scandalisez,
Il ne contient nul ne infection.

Mieux est de ris que de larmes.

Pour ce que ris est le plus ^{essence} de l'homme
Rabelais

✓ 161 Solas gicet (!)

✓ 162 Multiple versions

✓ Garg- in the ... (!)

✓ 167 Best, ...

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Sparnay, p. 135.

Blöte (Z.D.A. XLII, 1 ff.) shows that in Wolfram's time the Cleve tradition about the swan-knight was not yet in existence. The Cleve tradition presupposes the legend of Brabant and Wolfram's poem.

X-P 27

Best edition of Lohengrin H. Rückert, Quedlinburg, 1858.

The Lohengrin problem not yet definitely solved. But it utilizes chiefly the données of the Parzival.

Connexion with Grail in Wolfram and his derivatives, and in Gerbert's continuation of Chrétien. He and Wolfram may have had a common source. Blöte believes that Kyot was the first to connect the two, to flatter the house of Anjou. The connexion is hardly Wolfram's work. Conrad v. Würzburg does not give the connexion of the two. At all events, the Grail is secondary in the tales of the swan-knight. Heinrichs' interpretation knight= Christ, nonsensical. The tournaments etc. secondary.

The original legend contained the following elements:
Arrival of knight, duel, marriage, taboo, disappearance.

Localization in Mainz not original, as was believed by Paris. Rom. XXX, 404 ff. Cf. Blöte, Z.R.Ph. XXVII, 1 ff. Z.D.A. XLIV, 407 ff.

Originally only the house of Bouillon connected with the legend. (doubtful to me).

Blöte, Z.R.Ph. XXI, 176; XXV, 1 ff. (cf. Paris, Rom. XXVI, 580 ff.) finds a shadowy historical ancestor of the Bouillon, who fought in Spain and freed a lady. Use Bédier's method to destroy that nonsense. The Roman de Rou, though he mentions that knight, knows nothing about the Spanish adventure. He believes that the swan comes from Spain. The theory does not explain the boat and the taboo. Blöte's explanation for the latter ridiculous. Blöte's theory accepted by Gröber, Gr. II, 1, 576. Sparnay looks for an origin of these elements and the duel in a borrowing from other cycles. Pseudo-Gautier and Gerbert know a ship drawn by a swan, but in my opinion this element is a borrowing from the swan legend.

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Arcassin to Nicolette

18, 15.

Bel enfant, fait de, connaissez vous Arcassin le fil le conte garni de Biancane? Oïl, bien le connaissons nous. Le dix vous cit, bel enfant, fait de, dites li qu'il a une beste en ceste forest, et qu'il le veque cecier, et s'il l'i peut pencher, il n'en devrait mie un membre por. c. mais d'or, non por. l'or. ne por nul avoir: Et cil regardant, se le virent si bele, qu'il en furent tote esmerri. Je li dirai? fait cil qui plus fu enparlés des entres. Dehait cit qui je en parlua, ne qui ja li dira! C'est fantoime, que vous dites, qu'il n'a si ciere beste en ceste forest, ne cerf ne lion ne singler, dont uns des membres veuille plus de des deniers u de trois en plus, et vous parlés de si

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Africa → *"Zimba"*

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Smith

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DIE POETISCHE SATIRE IN DÄNEMARK UND NORWEGEN

Zeittafel

| | | |
|-----------|---|-------------------|
| 1719-20 | Peder Paars | |
| 1723 | Melampe, Ulysses von Ithacia (aufgeführt 1724) | } Holberg |
| 1728 | De Usynlige (Die Unsichtbaren) | |
| | Det lykkelige Skibbrud (Der glückliche Schiffbruch) | |
| | (aufgeführt 1747 u. 1753) | |
| 1741 | Niels Kim | |
| 1742 | Kærlighed uden Strømper (Liebe ohne Strümpfe) | Wessel |
| 1789 | Holger Tydske (Holger der Deutsche) | P. A. Heiberg |
| 1803 | Sanctansafteenspil (Johannisabendspiel) | Oehlenschläger |
| 1813-19 | Oehlenschläger-Baggensen-Fehde | |
| | { Julepøeg og Nytaarsløjer (Weihnachtsscherz und Neujahrsspaß) | J. L. Heiberg |
| 1816 | { Contrasterne (Die Kontraste) | C. Hauch |
| | { Aandernes Maskerade (Dichtermaskerade) | Sotof |
| 1826-30 | Heibergs kritischer Kampf gegen Oehlenschläger (Abschluß Hertz' Gjengangerbreve (Totenbriefe) 1830) | |
| 1828-29 | { Podrejse fra Holmenscanal usw. (Fußreise vom Holmkanal . . .) | } H.C. Andersen |
| | { Kærlighed paa Nikolaitaarn (Liebe auf dem Nikolaiturm) | |
| 1830-40 | Wergeland-Welhavenstreit in Norwegen | |
| 1840 | En Sjel efter Døden (Eine Seele nach dem Tode) | J. L. Heiberg |
| 1841-48 | Adam Homo | Paludan-Müller |
| 1845 | Nøddeknekkerne (die Nußknacker) | J. L. Heiberg |
| 1857 | Fantasterne (Die Phantasten) | Egede-Schack |
| 1866 | Brand | } Hr. Ibsen |
| 1867 | Peer Gynt | |
| 1891-95 | Det Forjættede Land (Das gelobte Land) | } Hr. Pontoppidan |
| 1898-1904 | Lykkeper (Glücksper) übersetzt: „Hans im Glück“ | |

In der Geschichte der „Poetischen Satire“ spiegelt sich die Geschichte der Dichtung, des Geistes; in ihr erscheint die sich in Ideen und Formen wandelnde Zeit und der bleibende Grundcharakter der Nation. Die poetische Satire ist gelegentlich verzerrt, doch be-

1) Der Ausdruck „Poetische Satire“ wurde gewählt, weil „Literatursatire“ zweideutig ist, nicht zu erkennen wäre, daß die Satire als Literatur gemeint ist. In der etwas umständlichen aber tiefgreifenden Beprehung von J. L. Heiberg 'Julepøeg og Nytaarsløjer' („Athene“, hrsg. v. Chr. Molbech, Kbh. 1817, S. 32 ff.) prägt Molbech den Begriff und das Ideal der „Poetischen Satire“ im Anschluß an die deutschen Theoretiker der romantischen Ironie. (Molbech beruft sich besonders auf Jean Paul, Tieck und Schlegel. Gestaltungen seines Ideals sind ihm die 'Vögel' des Aristophanes, 'Ulysses' von Holberg, 'Die verkehrte Welt' von Tieck und das besprochene Stück selbst.

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More on the Sources of the *Chronicle of Hven*

In a brief study published in this review some time ago (1) I pointed out what appeared to me then and partly still appears to be a trace of classical influences in the *Chronicle of Hven*, and I concluded that the learned compiler of the work, a Scandinavian humanist, was familiar with both Plutarch's *Vitae* and the *Library* of Apollodorus. Further reading has somewhat modified my views since then, and as the subject is not altogether lacking in interest, I hope to be permitted a few additional remarks.

In the *Chronicle* Chremhild informs Folgmar that his brother and comrade-in-arms Hogenn is slain, although she is aware of the fact that this is far from true. Folgmar, tired of life, thereupon drowns himself in the blood of the slain. On the following day his retainers join Hogenn, who requests Chremhild to hand over to him Folgmar's corpse for honorable burial. Having accomplished the rites and delivered a funeral oration, he follows Folgmar in death.

On this episode I remarked that it was taken from Plutarch, who relates how in the first battle of Philippi the wing of Cassius is defeated, while that of Brutus is victorious. Cassius, ignorant of his colleague's victory, believes Brutus dead and all lost, and commits suicide on the battle-field. Brutus, lamenting the fatal error, sends the corpse of Cassius away for honorable burial. A few days later he dies himself."

(1) Vol. XV, pp. 51-56. Owing to the loss of the proof-sheets in the mail, the number of misprints is greater than it should be.